

MUFTI MUHAMMED KASHIF

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# **RULING ON PERFORMING SALAT ON A CHAIR**

**IHYA ACADEMY OF ISLAMIC STUDIES**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Nowadays is a common sight in mosques that dozens of chairs are placed. People who can walk easily and can talk for hours while standing happily come, sit on the chairs and perform salāt, and with this they make their salāt void. This is the reason that acquiring basic *fiqh* is mandatory for all Muslims.

Mosque authorities are also responsible for this. As per me, the chairs should have never been placed in the mosque at the first place and even if it is done, these should be kept to the minimal. Placing chairs has become a trend more than necessity. If this trend continues, soon mosques will also look like place of worship of other religions which has only chairs. Imām *sahab* also has a responsibility to educate the people attending mosque regarding this lest he is held on the day of judgement.

**Imām Ahmad Raza رحمه الله عليه** writes in “*Fatāwā Razawiyyah*”:

Now a days a lot of illiterate perform complete fard salāt while sitting due to minor sickness, illness or old age, even though, among them there are many, if they try, can perform complete salāt while standing, and due to this neither their illness would increase nor would they get another ailment. They would not fall down either (due to

dizziness) or would experience extreme pain. It's just a minor distress due to which they invalidate their salāt. I have seen that, those who performed salāt in sitting posture due to (an excuse of) weakness or sickness, stood so long while chatting that they could have offered 10-12 rakats. In this situation praying in sitting posture is not at all allowed and it is mandatory upon them to complete whole qiyam in standing. (*Fatāwā Razawiyyah*, Vol: 6, Page: 37)

This booklet has been written to make people aware of Islamic ruling on this issue. This booklet should be printed and placed in mosques to make the public especially those sit on chairs and perform salāt to correct themselves.

Abu Muaviyah Muhammed Kashif Ansari

**Ihya Academy of Islamic Studies,**

Jāmi'ah Hasnain, Bangalore, India

Ihyaacad.com | Ihya786@gmail.com

## THE SEVEN FARAIDS IN SALĀT

As per hanafi fiqh there are 7 *farāids* (definitive obligations) in salāt which must be performed in order for a salāt to be valid. Even if one is missed, without a valid excuse, the salāt becomes void.

*Qiyām* i.e. standing up is one of the *fard* and hence obligatory to be performed. If a person doesn't do *qiyam* and performs salāt on a chair, without a valid excuse then his salāts are void.

The 7 *farāids* in salāt are:

- 1) *Takbīr e tahrīmah*: pronouncing Allahu Akbar
- 2) *Qiyām*: standing
- 3) *Qir'āt*: reciting Qur'ān
- 4) *Ruk'ū*: placing hands on knees
- 5) *Sijdah*: placing forehead on the ground
- 6) *Qadā' e ākhirah*: last sitting to recite attahiyāt, darūd e ibrahimi & duā e māsurah.
- 7) *Khurūj bi Sun'ihī*: ending the salāt by saying *salām* to both the sides.

Imām Marghinani رحمه الله عليه writes in '*Hidāyah*'

فرائض الصلاة ستة: التحريمة " لقوله تعالى: {وَرَبَّكَ فَكَبِّرْ} [المدر: 3] والمراد تكبيرة الافتتاح " والقيام " لقوله تعالى: {وَقُومُوا لِلَّهِ قَانِتِينَ} [البقرة: 238] " والقراءة " لقوله تعالى: {فَأَقْرَأُوا مَا تيسَّرَ مِنَ الْقُرْآنِ} [المزمل: 20] والركوع والسجود لقوله تعالى: {ارْكَعُوا وَاسْجُدُوا} [الحج: 77] " والقعدة في آخر الصلاة مقدار التشهد " لقوله عليه الصلاة والسلام لابن مسعود رضي الله عنه حين علمه التشهد " إذا قلت هذا أو فعلت هذا فقد تمت صلاتك " علق التمام بالفعل قرأ أو لم يقرأ.

The definitive obligations of salāt are six: (1) tahrimah due to the words of the exalted, "*proclaim the greatness of our lord*". The meaning is the opening takbīr. (2) qiyām, due to the words of the exalted, "*and stand before god in a devout (frame of mind)*" (3) qirāt, due to the words of the exalted, "*recite what is easy from the Quran*"; (4) ruk'ū and (5) sujūd, due to the words of the exalted, "*bow down, prostrate yourselves, and adore your lord*"; and (6) qā'dah at the end of the salāt to the extent of *tashahhud*, due to the words of the Prophet ﷺ to Ibn Mas'ud رضى الله عنه when he instructed him about *tashahhud*, "*When you said this or done this, then your salāt is complete*". He made completion contingent upon the act, whether or not something is recited. (*Hidāyah Awwalain, Kitāb us-Salāt, Babu Sifat us-Salāt*)

**Imām Haskafi** رحمه الله عليه in '*Durr e Mukhtār*' has added *khurūj bi sun'ihī* as 7th obligation.

وَمِنْهَا الْخُرُوجُ بِسُنْعِهِ

From the obligation of salāt is *khurūj bi sun'ihī* i.e. ending the salāt. (*Durre Mukhtār, Kitab us-Salāt, Babu Sifat us-Salāt*)

*Qiyām* is obligatory in all fard, wajib and sunnah of faj'r salāt. Praying these salāt while sitting is not permitted without a valid reason.

وَمِنْهَا الْقِيَامُ فِي فَرْضٍ --- وَسُنَّةٍ فَجَرٍ فِي الْأَصَحِّ (لِقَادِرٍ عَلَيْهِ) وَعَلَى السُّجُودِ،

From the obligation of salāt is to perform *qiyam* in fard salāt ... and in sunnah of faj'r as per most correct opinion (who is capable of it) and capable of *sijdah*. (*Durre Mukhtār, Kitab us-Salāt, Babu Sifat us-Salāt*)

**Sadrush Shari'ah Mufti Amjad Ali Aāzmi** رحمه الله عليه writes:

فرض و وتر و عیدین و سنت فجر میں قیام فرض ہے کہ بلا عذر صحیح بیٹھ کر یہ نمازیں پڑھے گا نہ ہوں گی۔

*Qiyām* is obligatory in fard, wit'r, eidayn and sunnah of faj'r that, if these are perform sitting without a valid excuse, these will not be valid. (*Bahar-e-Shariat, Part 3*)

## STRICTNESS ON OBLIGATION OF QIYAM BY JURISTS

Jurists are so strict regarding qiyām that they have stated that,

- If a person cannot stand on his own, but can take support from a stick or a wall, it is obligatory upon him to perform Qiyām.

**Sadrush Shari'ah Mufti Amjad Ali Aāzmi** رحمۃ اللہ علیہ states from **Imām Halabī's** رحمۃ اللہ علیہ magnificent work '**Ghunniyah**':

اگر عصا یا خادم یا دیوار پر ٹیک لگا کر کھڑا ہو سکتا ہے، تو فرض ہے کہ کھڑا ہو کر پڑھے۔

If a person can stand with the help of a stick or a servant or by resting on wall, then it is obligatory upon him to pray salāt standing. (*Bahar-e-Shariat, Part 3*)

- If a person can only pronounce takbīr e tehrimā while standing he must do so and complete rest of the salāt in sitting posture.

**Imām Zabidī** رحمه الله writes in '*al-Jawharatun Nayyirah*':

لَوْ قَدَّرَ أَنْ يُكَبِّرَ قَائِمًا لِلتَّحْرِيمَةِ وَلَمْ يَقْدِرْ عَلَى الْقِيَامِ يَغْنِي لِلْقِرَاءَةِ أَوْ كَانَ يَقْدِرُ عَلَى الْقِيَامِ لِبَعْضِ الْقِرَاءَةِ دُونَ تَمَامِهَا فَإِنَّهُ يُؤْمَرُ أَنْ يُكَبِّرَ قَائِمًا وَيَقْرَأَ مَا يَقْدِرُ عَلَيْهِ قَائِمًا ثُمَّ يَقْعُدَ إِذَا عَجَزَ

If a person is able to pronounce takbīr e tahrīmā in standing posture but is not able to stand for recitation of Qurān, or he is able to stand for some part of recitation but not complete, then he will be asked to pronounce takbīr in standing posture and recite whatever he can while standing and later sit down if he is unable to continue. (*Kitāb us-Salāt, Babu Salātul Marīd*)

Even if a person started his salāt in sitting posture due to sickness but recovered while praying it is obligatory upon him to continue his remaining prayers in standing posture.

**Imām Marghinani** رحمه الله states in '*Hidayah*':

وَمَنْ صَلَّى قَاعِدًا يَرْكَعُ وَيَسْجُدُ لِمَرَضٍ ثُمَّ صَحَّ بَنَى عَلَى صَلَاتِهِ قَائِمًا عِنْدَ أَبِي حَنِيفَةَ وَأَبِي يُوسُفَ رَحِمَهُمَا اللَّهُ وَقَالَ مُحَمَّدٌ رَحِمَهُ اللَّهُ اسْتَغْبِلْ

If a person prays in sitting posture due to illness and offers rukū and sujūd, but there after recovers from the illness, he is to continue his prayer while standing according to Abu Hanīfah and Abu Yusuf. Muhammed said he is to renew



his prayer. (*Hidāyā Awwalain, Kitāb us-Salāt, Babu Salātil Marīd*)

- If a person is so weak that if he goes to mosque he will not be able to pray salāt with qiyām but if he stays at home, he can perform salāt with qiyām, then he is exempted from going to the mosque.

**Imām Haskafi** رحمه الله عليه writes:

وَلَوْ أَضْعَفَهُ عَنِ الْقِيَامِ الْخُرُوجُ لَجَمَاعَةٍ صَلَّى فِي بَيْتِهِ قَائِمًا بِهِ يُفْتَى

If a person becomes weak due to going out for jamāh (and cannot perform qiyām) (then he should) pray in his house standing. The fatwa is given on this. (*Durre Mukhtār, Kitāb us-Salāt, Babu Sifat us-Salāt*)

**Sadrush Sharīah Mufti Amjad Ali Aazmi** رحمه الله عليه writes:

اگر اتنا کمزور ہے کہ مسجد میں جماعت کے لیے جانے کے بعد کھڑے ہو کر نہ پڑھ سکے گا اور گھر میں پڑھے تو کھڑا ہو کر پڑھ سکتا ہے تو گھر میں پڑھے، جماعت میسر ہو تو جماعت سے، ورنہ تنہا۔

If a person is so weak that after going to mosque he cannot stand and perform salāt and if he performs salāt at home then he can stand, then he should pray at home. If he can get jamāh then with jamāh else alone. (*Bahār-e-Sharīat, Part 3*)

## WHEN PERFORMING SALĀT IN SITTING POSTURE IS ALLOWED?

A person who cannot stand up due to a valid reason should offer his salāt sitting on the ground. If he is not able to do so too, then he should lie on his back and pray.

**Imām Marghinani** رحمه الله عليه writes in '**Hidāyah**':

إذا عجز المريض عن القيام صلى قاعدا يركع ويسجد " لقوله عليه الصلاة والسلام  
لعمران بن حصين رضي الله عنه " صل قائماً فإن لم تستطع فقاعدا فإن لم تستطع  
فعلى الجنب تومئ إيماء " ولأن الطاعة بحسب الطاقة.

قال: " فإن لم يستطع الركوع والسجود أو مأ إيماء " يعني قاعدا لأنه وسع مثله "   
وجعل سجوده أخفض من ركوعه " لأنه قائم مقامهما فأخذ حكمهما "

If the sick person is unable to stand, he is to pray while sitting, offering ruk'ū and sujūd. Due to the words of the Prophet ﷺ to Imrān bin Husayn رضي الله عنه, "Pray while standing.

*If you cannot do that then pray while sitting, and if you cannot do that (either) then on your sides using indicating gestures."*

The reason is that obedience depends upon ability.

He said: If he is not able to bow or prostrate, he is to do so through indication, that is, while seated as this (indication) is within his ability. His prostrations should have greater inclination than his ruk'ū, as indication stands in their place and takes their rules.

فإن لم يستطع القعود استلقى على ظهره وجعل رجليه إلى القبلة وأومأ بالركوع والسجود " لقوله عليه الصلاة والسلام " يصلي المريض قائماً فإن لم يستطع فقاعداً فإن لم يستطع فعلى قفاه يومئ إيماء فإن لم يستطع فالله تعالى أحق بقبول العذر منه " .

If he is unable to sit, he should be made to recline on his back and his feet should be pointed towards qiblāh, and he has to indicate performance of ruk'ū and sujūd. This is based on the words of the Prophet ﷺ, *"the sick has to pray in standing posture, if he is not able to do so then in the sitting posture, making indications, and if he is not able to do that, then Allah has the right to accept his excuses"*.

وإن قدر على القيام ولم يقدر على الركوع والسجود لم يلزمه القيام ويصلي قاعداً يومئ إيماء

If he has the ability to stand, but he cannot perform the ruk'ū and sujūd, standing up is not binding upon him, and he is to pray with indication while sitting. (*Hidāyah Awwalain, Kitāb us-Salāt, Babu Salātil Marīd*)

If a person can perform qiyām but cannot perform ruk'ū and sujūd then also he should sit on the ground and perform salāt.

## VALID REASONS FOR PRAYING SALĀT IN SITTING POSTURE

**Imām Sharnublālī** رحمۃ اللہ علیہ states in “*Nūrul Izāh*”:

إذا تعذر على المريض كل القيام أو تعسر بوجود ألم شديد أو خاف زيادة المرض أو بطأه به صلى قاعدا بركوع وسجود

If it is difficult upon the sick to stand for full qiyām or it is hard to do due to extreme pain or the fear of increase of illness or elongation of it, he should pray in sitting posture with ruk’ū and sujūd (Nūrul Izāh, Kitāb us-Salāt, Babu Salātul Marīd)

**Sadrush Sharīah Mufti Amjad Ali Aāzmi** رحمۃ اللہ علیہ writes:

جو شخص بوجہ بیماری کے کھڑے ہو کر نماز پڑھنے پر قادر نہیں کہ کھڑے ہو کر پڑھنے سے ضرر لاحق ہو گا یا مرض بڑھ جائے گا یا دیر میں اچھا ہو گا یا چکر آتا ہے یا کھڑے ہو کر پڑھنے سے قطرہ آئے گا یا بہت شدید درد نا قابل برداشت پیدا ہو جائے گا تو ان سب صورتوں میں بیٹھ کر رکوع و سجود کے ساتھ نماز پڑھے۔

A person who is not able to perform salāt in standing posture due to sickness such that if he stands it will harm him, or illness will increase, or it will take longer to heal, or he feels dizzy, or experiences urine drops or extreme unbearable pain, then in these conditions he should sit and perform salāt with ruk’ū and sujūd. (*Bahār-e-Shāriat, Part 3*)

Hence the valid reasons which exempt a person from standing can be:

- 1) Possibility of urine drops while standing.
- 2) Possibility of acquiring new ailment
- 3) Intense pain while standing.
- 4) Dizziness.
- 5) Rupture of sutures.
- 6) Bleeding of wounds

The point to be noted here is that, he should not “**presume**” that since he is sick he can pray in sitting posture but either he should have experienced the pain previously or a devout Muslim doctor has advised him to do so.

Summarizing, per Hanafi fiqh, a person can pray in sitting posture only if:

- 1) He can't stand up even for a while to pronounce takbīr e tehrīmā, even by taking support from a stick or resting on a wall.
- 2) He can stand up but there is a high possibility of urine drops, intense pain, and rupture of sutures or wounds causing bleeding.
- 3) He can't perform sijda or/and ruk'ū on ground due to illness or other issues.

If a person has one of above condition, even though it is allowed for him to sit on chair for salāt but it is sunnah to perform it sitting on ground and not on chair.

The Prophet said:

عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، هَذَا الْإِسْنَادُ إِلَّا أَنَّهُ يَقُولُ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ  
سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ الْمَرِيضِ فَقَالَ " صَلَّيْ قَائِمًا فَإِنْ  
لَمْ تَسْتَطِعْ فَقَاعِدًا فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ "

This Hadith has been related from Ibrahim bin Tahman رضي الله عنه with this chain. Except that he said: "From Imran bin

Husain who said: 'I asked Allah's Messenger ﷺ about Salāt for a sick person. He said: "*He performs Salāt standing, if he is not able then sitting, if he is not able then on his side.*"  
(Jāmi` at-Tirmidhi 372)

May Allah make us steadfast on performing salāt, enable us to pray salāt correctly as per sunnah and accept it: Ameen